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RELIGIOUS.

From the Philadelphian.

Inquiry into the Comparative Inefficiency of the Christian Ministry, in the

CONGREGATIONAL AND PRESBYTERIAN CHURCHES.

Before entering upon the subject proposed, a few remarks by way of preface may seem due to our readers. Some persons may consider us as taking too much upon ourselves, when we assume the inefficiency of the ministry of the Presbyterian and Congregational Church in this country, when compared with that of the Apostles. We do not assume it as a truth that they are less successful than other ministers of the present age. We have nothing more startling in the view, than the common expressions found in the reports of Presbyteries and Synods, or those of the General Assembly. But it may be proper to say, in brief, what we understand by efficiency in the Christian Ministry. The immediate objects of this Ministry are in the general two;—the reconciliation of rebel sinners to God, and the advancement of true believers in holiness. In reference to the former it is called the ministry of reconciliation. Ministers, as given for the perfecting of the saints, are styled pastors or shepherds. Efficiency in the ministry is to be estimated, then, by a man's success in bringing sinners to Christ, and promoting the sanctification of his followers. It may not always be easy to determine, whether preaching is made effectual to the conversion of sinners, but no difficulty can occur in fixing upon places where it obviously *is not*. Nor is it impossible to determine in ordinary cases, whether believers are growing in grace. If a church as such, does little for the heathen, little for Bible, Tract, Sunday School, and Domestic Missionary Societies,—if it is matter of common remark that the state of religious feeling is low—if impenitent sinners live in undisturbed carelessness, and have little fault to find with the *officiousness* either of church members or of the Pastor; there is practical proof that holiness is not so rapidly advancing as to warrant any favorable conclusion in regard to the ministry of the Church in question.

Another remark by way of preface. We feel it a delicate task to animadvert upon the ministry of a church* which holds a prominent place among the legions of Immanuel, and is constantly singled out as an object of hate and jealousy, by the followers of the Prince of Darkness, from the self-righteous formalist to the sneering infidel. This latter fact marks her as a follower of Christ, and proves that her ministry is, at least, far more efficient than the powers of Darkness could wish. Evidence of this truth might be sought in various parts of the heathen world, where nations are receiving *the light of eternal life*, from our Foreign Missionaries; and upon such testimonies in favour of our Church, we delight to dwell. Nothing then but the belief that still more may be accomplished for the cause of Christ, and that our joy may be thus promoted in connexion with the glory of God, would prompt us to meddle with the subject in question. We feel ourselves conversing with brethren upon the best means of glorifying our common Father, and should we fail to suggest any thing of importance, we would beg pardon for trespassing upon their time, and mis-spending our own. It need scarce be said, that we shall not attempt even to glance at all the considerations, which an extended investigation of the subject might present. This would be to discuss the whole subject of effecting moral changes, and often tempt us to wander in paths where no ray of light from above would guide our steps. Our object will be gained if cases exist, in which the following, among other causes, render the ministry of our Church less efficient than we could reasonably expect.

The first cause of inefficiency in the ministry, which we shall notice is neglect of pastoral duties. We know pastors of country churches, who cannot even call by name, persons who have communed with them for years. The number of families visited by them in ordinary circumstances is very small; and in those visited, pastoral duties are seldom if ever attempted. The spiritual state of individuals is not even a subject of inquiry. Such neglect is attended by difficulties so obvious and so generally acknowledged that it may seem superfluous to name any of them. Still we cannot forbear to remark upon the most obvious of these difficulties. The Pastor wants that knowledge of individual cases, without which he can never give particular instructions to suit any real case of human experience. When preaching, he is like the physician who should enter a hospital and give general prescriptions, without examining a single patient. He may indeed have before him a correct list of all the maladies there existing, with a knowledge of their remote general causes; but if his prescriptions for individuals be a compound of remedies equally general, we need not be told that he will effect few cures. Or, to view the subject in a different light; the man who does nothing in the way of pastoral visitation, has no means of acquiring that intimate knowledge of human nature, which is generally indispensable to success in his work. While the shades of sinful human character are as various as the faces around him, he is obliged to bring forward views so extremely general, that no person recognizes his own character, in any description given by his pastor. No one, by the aid of mere general knowledge of human nature, can even attempt "to insulate his hearers, to place each of them apart, and render it impossible for him to escape by losing himself in a crowd."*

We are aware some may object, that the declarations of the Bible in reference to human nature are general; or that when they are particular, the cases in which they are so, have passed away, with the individuals particularized; and hence we have only the general truths to declare in preaching. But a more palpable oversight, can scarce occur amongst thinking men. Who does not see that the Holy Spirit rendered Peter's sermon powerful on the day of Pentecost, through the evidence possessed by his hearers that they had crucified the very person, *whom God had made, both Lord and Christ?* Does the objector now ask, how he can preach such a sermon as this of Peters? We answer, tell your impenitent hearers that they are despising the mediation, the sacrifice and intercession of a crucified Redeemer, the Lord of glory. The present existing character and feelings of sinners are to be set before them in colours so true and vivid that they cannot mistake their real situation without the consciousness of shutting their own eyes upon the light of eternal truth. The preacher, then, must be acquainted with his hearers, and ascertain by observation, and from the Word of God, what they really are. He is thus prepared with the gospel in his hand to show them the way of life. He can paint individual character, though in doing so he need not be personal. And we hesitate not to say, that twenty discourses, adapted to twenty individual cases, might be understood by a thousand persons as descriptive of their own, while twenty general discourses might perhaps, have failed exactly to suit a single individual. The advantage in the former case, though not precisely calculable, is immense.

Every experienced pastor knows, that personal intercourse with his hearers gives him a feeling of interest in their welfare, favourable to zealous efforts for its promotion. A single day spent in close and prayerful dealing with souls, often gives a spring to the whole man and new energy to his whole conduct. A single experiment of this kind may be the beginning of new happiness and increasing usefulness, bringing untold benefits to thousands.

Without friendly intercourse with his people, the Pastor cannot secure to any considerable extent, their affections. He may be admired and in some sense loved, but the confidence which individuals ought to feel in their pastor's regard to their particular welfare, cannot exist. We have almost wept to hear, retired, humble Christians, lament that their pastor never visited them. We could name more than one place in which this complaint may be heard all over a Congregation. And what aggravates the complaint in the estimation of those who make it, and of every true follower of Christ who hears it, is that these same pastors perform little active duty to the church in general, and are said to visit certain high families very frequently. We need not add, that these visits are supposed merely ceremonial or matters of worldly friendship. Had they numerous public services to perform for the whole church in the United States, we might justly plead their want of time: but they have no such excuse. In such a state of things, the want of strong mutual love and confidence, renders impossible, that communion of spirits, so necessary to the highest effect of the pastor's message from God. Even if fire from heaven should descend upon him, it may fail of passing off to a conductor, brought only partially in contact with the object to be affected.

If any brother in Christ should feel implicated in these remarks, we beg leave kindly to inquire; "Are you satisfied that your present course is the best you can select? Does conscience, to whom, as regulated by the Word of God, we make our ultimate appeal in case of doubt concerning duty—does this most trusty monitor, never whisper alarms? Do you decide upon your present course, with a direct view to the glory of God and the welfare of his Church? Is it the course, by which you hope to add more stars to your crown of endless glory? Does it afford good hope, that when you and your hearers stand at the bar of God, no blood of souls will be found in your skirts? Is it, as you believe, in coincidence with the required duties of a pastor as stated in the xxxiii and xxxivth chapters of Ezekiel, as well as in the Epistles of the Apostle Paul to Titus and Timothy? In fine, do you imitate the example of the Great Shepherd, under whom you are placed? Forgive, Dear Brother, this plainness—the result of at least an ardent desire for your happiness in the ministry, and success in promoting the glory of God. C. S. A.

* In this article we shall regard the Presbyterian and Congregational Churches, as essentially one denomination.

* See a Sermon by the Rev. Robert Hall. But unless something of this kind is effected, no personal application of a sermon can be expected by a man's hearers.

REVIVAL IN IPSWICH, MASS.

The following extract of a letter, we copy from a northern paper.

The Spirit of God is poured out in a peculiar manner in Ipswich. Old and young are inquiring what they shall do to be saved. An old man, ninety years of age, a subject of the work, on being asked how old he was, said that he was three days old. Another exhibition of divine love, was in the case of a man and his wife, who had not been to meeting for six years. Both are now the subjects of grace, and three of their children. Indeed, there is not a house that is not visited by the Holy Spirit. So powerful is the work, that they shut up their stores and factories to attend to their souls' concerns. There are upwards of 300 inquirers. They have met in the Town Hall, on account of their number. Dr. Beecher has been with them two weeks, and says it is evidently the outpouring of the Spirit of God upon them. They were under the necessity of calling for ministerial labor. I heard from there yesterday. The work was increasing.

Presbytery of Watertown, N. Y.—The narrative of this body mentions, that in several churches a more than usual interest has been manifested, for several months past, in the things of religion. The places now favored are Watertown, Adams, Brownville and Sackett's Harbor.

From Windham Co. Vt., accounts are of the most cheering and animating kind. The town of Brattleboro' is peculiarly favored. The special influences of the Holy Spirit are descending like rain upon the mown grass, and like the showers that water the earth.—More than one hundred precious souls are rejoicing in hope, and the work still progresses. Dummerston, Rockingham, and several other towns are also favored with a season of refreshing from the presence of the Lord.

Revival in S. Barnstable, Mass.—A letter to the editors of the Boston Recorder, dated, March 12th, states that in the third Congregational Society in S. Barnstable, under the pastoral care of Rev. William Harlow, a revival of religion commenced last October; and about 75 persons have entertained hopes of a saving change.

Revival in Owasco, N. Y.—As there had been no revival here since the year 1815, religion had become very low. In August 1828, a church meeting was held to inquire into the state of the members; at which there were some relentings, with confessions of negligence and promises of future faithfulness. A day of fasting and prayer was appointed with reference to a revival. A course of parochial visiting was undertaken, and ere long cases of conviction were multiplied.—On and before the 2d Sabbath of January, 78 souls were added to the church, and 15 afterwards; making 93 in one year. Ten or twelve others give evidence of a change. —*Utica Journal, abr.*

Monson, Mass.—A letter from this town published in the New Haven Intelligencer, gives the following statement: "The Rev. A. Ely was ordained pastor of this church December 1806. Here, he has spent 23 years, the last, probably the most efficient part of his life, in laboring to win souls to Christ, from among a moral, united, and prosperous people.—There have been *seven* seasons of revival since his settlement. During his ministry, there has been an accession of 430 members to this Church by profession; the Church now consists of 363 members—Surely the Lord hath not left himself without witnesses of his redeeming power and mercy, nor failed to perform those promises on which He has caused his people to hope.—Few societies, it is believed, have shared more richly in the effusions of the Holy Spirit, or enjoyed more uninterrupted tranquility, peace and union."

NORTHWEST COAST OF AMERICA.

A letter has been received in this country from Mr. Green, dated North-West Coast, Aug. 10th. Almost six months had then elapsed since he parted from his family and associates at the Sandwich Islands. In reference to a portion of the northwestern tribes, he says,—"The tribes inhabiting the coast which I have already visited, between the 53d and 57th degree of north latitude, are few in number, and wander over a hard and cold country. They are a very intelligent people, but savage and bloody. I have been able tell them in their own tongue, the object I have in view in coming hither, and the wishes of the Christian public in my own country to do them good. I have told them of God and their duty, and with some of them have had a very pleasant intercourse.—Were it not for the introduction of *ardent spirits* among them, I should hope that something could be done for their benefit. What a fearful account will the man have to render God, who first introduced among these dying men this soul-destroying poison!"

Mr. Green expected the vessel to revisit Norfolk Sound, and to go from thence to California, before returning to the Islands. —"I have no idea," he adds, "that the business of investigation on the coast will be finished this season. The country about the Columbia river, I have little doubt, is the place for a mission establishment. Capt. D., who is now in that river, gave me considerable information respecting the country. He says it is a very fine one—that the climate is delightful, and the land excellent, and that the Indians are numerous, and less savage than those on this part of the coast. I hope I shall yet visit that country, and that soon an establishment may be formed in that neighborhood."

Maumee Mission.—The following is an extract of a letter from a lady attached to the Maumee mission, to her friend in Albany, N. Y.

"We have now under our care and instruction 26 Indian children and youth; 14 of these can read in the Bible, and every week commit lessons to recite in Sabbath School. They are generally docile and obedient, and many of them quite interesting. We have some reason to hope the Spirit of God is among us, though there is no general excitement; two or three appear deeply concerned for the salvation of their souls. We particularly desire an interest in the prayers of our christian friends at this time."—*Reg.*

The Reformed Dutch Church of New Brunswick, N. J. have unanimously elected the Rev J. J. Janeway, D. D. to be their pastor. Dr. Ely says, if Dr. J. accepts this call, he will return to his mother church, which has loaned one of her true sons to the Presbyterians from his youth to the present time, about thirty years.

Apostacy.—A son of Lord Spencer, a clergyman of the Church of England, has resigned his living in the establishment, and is about to be ordained a Roman Catholic Priest.—*The World.*

JEWS IN ENGLAND.

The Rev. J. C. Reicharit, who for four years has been laboring among the Jews on the continent of Europe, has lately been employed by the London Jews Society, in regular Missionary labors in the city of London. He has also visited towns in the vicinity of the metropolis, where Jews reside, in order to excite their attention to the gospel. Within a few months, the Society have received particular accounts of six Jewish individuals, who have been received as members of the Christian church. The number of Jewish children now under instruction in this city, in the schools of the Society, is 40 boys, and 43 girls. Schools are established at Hamburgh, Posen, Pinne, Dresden, Madras, Bombay, Dantzic, Margonin, Schlichtensheim, and Warsaw; and the committee express the opinion, that the Jewish children in these different schools exceed 500. The Society circulates the Old Testament in the Original Hebrew. Many of the Jews, however are willing to read the Scriptures, in the modern languages. This makes a new, but pleasing demand on the sources of the Society.

UNITARIANISM IN ENGLAND.

The [London] Christian Observer states that a most hopeless account is given of the Unitarian cause, by a writer in the Monthly Repository, the official organ of this body of "liberal christians in England." The running title of the article is, "Unitarians rich, yet inefficient;" and the statements in the text correspond to the title, for it is confessed that the "Unitarian Missionary Association, during the last year, is an almost perfect failure;" that the "spirit of Unitarianism is not a missionary spirit;" that of their chapels, "the tale is brief and mournful;" that their assemblies for public worship are ill attended; that they can with difficulty support a single periodical publication; that their institutions for religious purposes are "few and languishing;" that "although for their numbers, the Unitarians are the richest body of religionists in the kingdom, they contribute the least to religious objects;" and, most painful of all, that in India itself, where they looked for most, they are without a missionary, and unable to keep up a single chapel.

Is it possible that the faith which produces effects like these—or no more effects than these—*is the faith* of the Apostles? Is this "the faith once delivered to the saints?" Is this the spirit of primitive christianity? "By their fruits ye shall know them."—*Southern Rel. Tel.*

TEMPERANCE MEASURES IN SCOTLAND.

The Rev. Mr. Collins of Glasgow, in a letter to the editor of the Evangelical Magazine, gives the following encouraging account of Temperance Measures in Glasgow. "We are directing our whole force against this mighty evil, which is afflicting and desolating the lower orders in our country, and which threatens, by its rapid progress, to destroy them altogether. We have formed a temperance society in Glasgow, and there are societies forming in various parts of the country. The people in general seem to be awakening to the extent and destructive nature of the evil. The Glasgow society has, within the last month, circulated nearly 50,000 tracts on the subject. The newspaper press is aiding us here; and we are anxious that the periodical press would lend its aid and influence, in endeavoring to arrest an evil so injurious to the social, moral, and spiritual interests of our population. We shall rejoice, if you will give your best thoughts and attention to this important subject."—*Ib.*

TEMPERANCE IN ABINGDON, VA.

Extract of a letter from the Rev. Thomas A. Ogden, dated April 2d, 1830.

I have pleasing intelligence to communicate in relation to the Temperance cause. A few weeks since, under the auspices of the Rev. Frederick A. Ross, a Temperance Society was formed in this place with 35 members, which has since increased to 75:—Not long after the Society was formed, the merchants of Abingdon had a meeting at which they entered into the agreement,—*That they would buy no more ardent spirits from that time, foreign or domestic*, that on contracts already made for ardent spirits, *they would receive none after the first of August*, and on the first of January 1831, they would neither sell nor give away any. To the observance of these articles, they have mutually pledged themselves in the penal sum of 500 dollars. These resolutions will be of great benefit to this country. A large quantity of ardent spirits has been sold here, yearly, and the practice of treating those who buy goods is suited to form habits of tipling. There are two other Societies in this county, one of which has 28 and the other 29 members; it is only two or three weeks since they were formed.

PROGRESS OF TEMPERANCE IN GA.

Extract of a letter from Col. J. H. Lumkin, to the Editor of the Charleston Observer, dated Lexington, Ga. March 26th, 1830.

The success of Temperance Societies, in this section of country, is no longer dubious. Much has been done to expel ardent spirits from society, and we shall prevail, if we be not faithless.

Since the second week in February, I have attended the sessions of the Superior Courts in five counties, situated in three different judicial circuits. During the whole time, I have seen not *one drop*, (except once as medicine) used by the bar; and but *very little* by *any body* else of standing in community. A Church-man, who *makes* them, *sells* them, or *drinks* them, begins now to be considered, even by the irreligious, as still "in the gall of bitterness." This is as it should be—For who can acquit his conscience, and declare that he has any thing to do with *spirits*, from love to God, or the salvation of souls?

At Elbert Courthouse, the evening preceding the commencement of the Court, I addressed a very crowded audience on the evils of drunkenness. At the close of the meeting, a number came forward and subscribed a temperance constitution. The subject has excited much interest in that county. About two hundred and sixty persons, embracing on the catalogue, Attorneys, Physicians, Merchants, Inn-keepers and Planters, are pledged to entire abstinence.

AN EXAMPLE TO STUDENTS.

A young gentleman gives the following remark from a student in New-York.—"I wish all our students would learn to eat half an allowance and sleep less and study more. From motives of economy and health I live on coarse fare and eat little, and some days no meat at all. The luxury of the church will curse her interests, unless she shake off her abominable habits. Fast and pray and work, and all will go well."—*South. Rel. Tel.*

From the Christian Mirror.

Mr. Cummings:—The following interesting fact was related to me by a Christian friend a few years since.

A minister, in a certain town in Vt., came to the conclusion, that he would visit, in alphabetical order, every family in his parish. After he had proceeded at some length, with tolerable success, and much personal enjoyment in his labor of love, it occurred to his mind, that the next family were professedly Universalists; the man a bitter opposer to vital godliness. He at first shrunk from his undertaking; said to himself, it will do no good, but will be attended with serious consequences, if I call. I'll pass them. But the question was put to his conscience—what was your promise?—Not a family to be passed by. What shall I do? Call upon the family, was the answer—fulfill your engagements.—Said he, I will. He went

with heavy step to the house. Mr. —— was not at home; but he found other members of the family. The grand object he had in view in these visits was the good of souls. Many of his hearers, probably, as is too often the case, had forsaken the house of God, for years, and in no other way could he have had access to them. The salvation of the soul—its worth—its durability—moral stains—its exposure to the wrath of God, and the way to escape final ruin by Jesus Christ, were the themes upon which this servant of the Lord dwelt. To his joy he soon found his little audience in tears. When thus warmly engaged in painting to their minds in vivid colors the scenes of eternity, Mr. —— came home. It was no time to quit his post. He turned to his new auditor with the whole artillery of heaven, charged with the truths of God's word, and the strong man armed was overcome—an arrow was fastened in his heart, and he wept. He could not conceal his feelings. It was a melting time; and in the judgment of charity, the family were savingly converted, and brought into the fold of Christ. An extensive revival of religion followed. A. W.

THE SUCCESSFUL PASTOR.

We extract the following from the "Home Missionary" for last month:

"He endeavoured, by his preaching, to give them just views of the importance of a revival, and of the means which Christians are required to use for the promotion of such a work. The effects were soon visible. The tone of feeling rose. Christians began to believe that a revival was not only possible, but that it was a thing to be expected according to the promise of God, if they performed their duty. Prayer meetings became full—one of which was commenced chiefly for the young people belonging to the congregation, and was conducted generally as an inquiry meeting.

"*And it shall come to pass, that before they call I will answer, and while they are yet speaking I will hear.* This promise was fulfilled. From the very commencement of these efforts, some were found to be serious; and impressions were gradually multiplied and deepened. Not a week passed without some new case of awakening; and occasionally there was a conversion attended with such circumstances and evidences, as to increase the conviction that it was a genuine work, and that God was verily about to turn the captivity of his people. Such was the beginning of this revival; and without entering into details, it may be sufficient to state, that the progress of the work was steady and uniform—the number of additions increasing at every communion—while the inquiry was often made, "where will the next ten or fifteen come from?" We could not even conjecture who they would be; but the Lord found them, and brought them in; and Zion, with grateful wonder, asked "Who hath begotten me these, seeing I have lost my children, and am desolate? And who hath brought up these? Behold, I was left alone! These! Where had they been?"—Isaiah, xlix. 21.

"At the close of the first year, the number of communicants was doubled. This was in July, 1828. In August following, the work received a fresh impulse, and in about four or five months from that time, there were about seventy hopeful conversions. During this period, we had a meeting of four days' continuance, in which we were favored with the assistance of several ministers from a distance. That meeting was a *time of blessing*. The church was greatly refreshed—it was excited, in an unusual degree, to holy feeling and benevolent action. Efforts were made, which the members had never made before, to induce people to attend the ministrations of the word; and thus many were brought to the knowledge of the truth, and to the obedience of faith, who had not been in the habit of attending any place of public worship. Christians *felt* that they had a great work to do. About this time some of the male members of the church commenced three prayer meetings in different parts of the town. The female prayer meeting also greatly increased. Besides their occasional efforts to do good, they appointed a committee, weekly to visit among the poor, and to influence as many as they could to attend some place of public worship.

"At the beginning, and during the progress of the revival, the church observed several days of fasting and prayer, which were manifestly attended with the blessing of God. As our meetings were generally full, it became necessary to invite those who wished to be conversed with, and to have an interest in the prayers of the church, to occupy particular seats assigned them. There seemed to be no other method of coming at them. When these persons came forward to their appropriate seat, with indications of deep concern, others were induced to follow them, and Christians were much encouraged, and excited to pray; and they had definite objects to pray for.

"It was the object of the pastor, to present the most simple and practical view of every subject, and to make all subservient to the enforcement of obligation—the obligation of *Christians* to entire devotedness to Christ and to his cause, and the obligation of *impenitent sinners*, to immediate repentance and faith. To this point every discourse was brought; and when duty was pointed out, every motive was urged to *begin* the performance of it *now*."

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* JUDGE MARSHALL'S OPINION OF SUNDAY SCHOOLS.—We take the liberty to make the following extract from *Chief Justice Marshall's* letter in answer to the notice of his appointment.

"No man estimates more highly than I do, the real worth of your society, or the intrinsic value of the objects it pursues. I am much, very much gratified at the success which has thus far attended its philanthropic, meritorious, and well directed labors. I hope and believe that the future will not form a contrast with the past. With the truest wishes for the prosperity of the institution," &c. &c.

S. S. Magazine.

From the New-York Evangelist.

ANCIENT INQUIRY MEETINGS.

To those who think inquiry meetings are a novelty in the church, I wish to recommend the following extract from a letter from President Edwards, dated Windsor, May 10, 1716, when he was about twelve years of age.

"Through the wonderful goodness and mercy of God, there has been in this place a remarkable outpouring of the Spirit of God. It still continues, but I think, I have reason to think, is in some measure diminished—yet I hope not much. Three have joined the church since you last heard, five now stand propounded for admission; and I think above thirty persons come a Mondays to converse with father about the condition of their souls."—*S. E. Dwight's Life of Edwards, p.* 21.

From the New-York Evangelist.

The remarks in the last number of the Evangelist, upon the question, WHAT IS A REVIVAL OF RELIGION? I have read with much interest. Especially do I regard the explanatory remarks of what is to be understood by *religion*, as perfectly just. Certainly nothing can ever be truly called religion but the exercise of holy affections. And a revival of religion, in its *primary* sense, is properly termed a *renewal* of such affections. But in the more ordinary use of that word, it was justly remarked, that a revival is the first excitement of holy affections and holy actions in sinners, and the increase of them in saints. In order, however, that these great seasons of religious excitement in our country may be more distinctly marked, I would state and illustrate the following definition of such a season as is generally understood by a *revival*.

It is the excitement of a general attention to the great duty of immediate repentance produced by the power of the Holy Ghost.

1. *It* is an excitement of *attention*. By this I mean to say that the mind is moved or excited to close and continued thinking, accompanied by appropriate feeling. Nothing is more manifest in a season of revival, than *intense thought*. Indeed it is so generally witnessed, and so perfectly coincident with the nature of things, that that ought not to be esteemed a revival where this feature is wanting. Accordingly, the very first thing which is seen among the followers of Christ, at the commencement of a revival, is thoughtfulness concerning their own neglect of duty, and the woeful condition of their impenitent neighbonrs and friends. But this feature is not less distinct among impenitent men. Who has not often witnessed the steady look, the sober and rational thinking, which the countenances of such persons indicate, when they begin to attend to the concerns of the soul? Experience teaches, that they think more on this subject in a few hours, during a revival of religion, than they had done for many years before. And when a moral and intellectual being, who has been dead in trespassess and sins, commences the great work of turning to God, and of performing holy actions, what is more proper than sober and rational thinking? Without such intense thought, no one can be supposed to give any serious attention to the concerns of the soul. But thinking is not all which is included in the word *attention*. There is also an excitement of the feelings. Some excitement of feeling whenever any truth is contemplated, is unavoidable. The degree of it will vary according to the intensity of thought, and the importance of the truth presented. But in a revival of religion, the subjects contemplated are exactly fitted in their nature and relations to produce very strong feeling. They are such as involve the highest personal interests of every individual. A revival, therefore, is not to be expected without such an excitement.

2. A revival is an attention to the great duty of immediate repentance. It is often called an attention to religion; and in some respects it is so styled with much propriety. For then christians are more awake to the concerns of religion generally; and they, who have heretofore been devoted to this world, are now giving their attention to the first and great duty of religion, in the work of turning to God by repentance. But this language is not sufficiently definite to distinguish those phenomena which are witnessed during that season of religious excitement, which is termed a revival. During such a season, facts tell us there is more especially an attention to religion in one form, viz. that of the sinner's *immediate* repentance. All men, as moral beings, are alienated in their affections from God; and have lived in open violation of his commands. But they are under infinite and everlasting obligations to turn with sorrow from this rebellious course, and place the Lord supreme in their affections. This turning, or repentance, is the commencement of all religion. And it is this first and great duty, which mainly occupies the minds of men in a time of revival. It becomes the prevailing topic of conversation among christians and sinners. The former have, perhaps, always felt more or less interested in the progress of Christ's kingdom, and laboured earnestly to advance it. It may be, however, that they have partly forgotten the the guilty and dangerous condition of impenitent men. But now they are moved to pray for and to expect their *immediate* repentance and consequent salvation. Sinners are also awakened to a serious contemplation of this subject, and to an actual performance of this first and great duty. All the momentous truths which relate to this duty are presented to their minds, and excite their feelings. That such is the definite form of a religious excitement, I think, can hardly be doubted by one who has witnessed such a season.

3. This attention is general. It pervades to a considerable extent all classes of the same community. For if this attention be confined to a very few individuals, it would not according to the ordinary use of the term be a *revival*.

4. It is an attention produced by the power of the Holy Ghost. When I say that this work is effected by the Holy Ghost, I mean only to declare that a revival is produced by some power over and above the natural and ordinary influence of truth; and that this is the power of the Holy Ghost. Most Christians who believe in revivals, have a firm conviction that without such a power they would not occur. So also those who make no pretensions to piety, have the same convictions in a greater or less degree. Now is this a belief of truth or of falsehood? If of truth on what does it rest? The proof is derived solely from the scriptures. Without their testimony, it can never be satisfactorily shown that any divine agency is at all concerned in this work. A presumptive evidence of this truth may perhaps be obtained from the facts which are witnessed. But it is not satisfactory. It is universally acknowledged that men are usually much engrossed in worldly business and worldly pleasures, and their affections supremely placed upon these objects. Months and years are seen to pass away without any apparent consideration upon the concerns of the soul. The most affectionate entreaties and the most solemn warnings are repeatedly heard with perfect insensibility. Stupidity upon the most momentous subjects which can never occupy the mind of man, reigns for many years over all classes. But quite unexpectedly there comes a season of intense interest upon these subjects. It pervades the whole community. Deep and fixed attention is given to the word of God, and the most thoughtless are constrained to abandon their pursuits of pleasure and joyfully to embrace truths formerly very unwelcome. Now though this change furnishes no positive proof that it is not effected by the power of truth *merely*, still all who witness it are inclined to feel that some superior influence is moving upon the minds of men.

But in the word of God, this question is placed beyond a doubt. Two facts are there clearly revealed. *First*, That all men are so depraved, and so insensible to religious matters, that under the mere influence of truth, they never will awake to an earnest attention to their duty. And *second*, That the Spirit of God accomplishes this work. Both of these facts are explicitly stated by the apostle in the first six verses of the second chapter of Ephesians. They who had become Christians are there described as having been dead in trespasses, but had been quickened to newness of life—a life of holy enjoyment with Christ, by the power of God. Now though this language does not imply that they were incapable of sinning, or incapable of becoming holy without the influences of the Spirit; still it most clearly declares that it was as certain they would, without such influence, remain in sin and transgression, as that the dead man would continue to slumber in his grave. But the same truth is also expressed in Corinthians, where it is said, "neither is he that planteth any thing; neither he that watereth; but God that giveth the increase." Numerous other passages might be adduced to prove the same truth. But let me not be misunderstood here. I do not say that sinful men are unable to awake, to arise, and to obey God; but only that such is their depravity—their love of forbidden objects, that they never will do this, without some power above the natural influence of truth; and this influence is the power of the Holy Ghost.

M. G.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, MAY 5, 1830.

REVIVALS.

Why are there no revivals in our churches in this state? We hear from our Eastern brethren that they are enjoying the out-pouring of God's Spirit—that they are revived, and sinners awakened and converted. God is a God near at hand and not afar off, easy to be entreated, and more ready to give the Holy Spirit to them that ask it, than parents are to give good gifts to their children. We have the promise, "ask and ye shall receive." If we do not receive, is it not then a proof that we do not ask, or that we do not ask aright? The state of the churches and the condition of sinners around us demand of us, brethren, that we examine ourselves, and with repentance and faith call upon God to revive his work in the midst of us. It is not to be concealed that great apathy and deadness of feeling prevails among christians, and that sinners unalarmed and unawakened are pressing on to remediless ruin. Is there a christian, who can look on this state of things unmoved? Surely it should be the hearty desire and fervent prayer of every follower of the Lamb, of every expectant of future glory, that the arm of the Lord may be revealed and that we may see his stately goings, in the midst of Zion.

If christians do not feel and pray for themselves and for sinners, who will? We profess to believe the doctrines of the Gospel, in a judgment to come, and that there is salvation to those only, who receive and obey the Gospel of Jesus Christ. If we have tasted and seen that the Lord is gracious and hope in his mercy revealed to us through his Son, motives of gratitude and love should awake us to activity and zeal in the service of our master. If we have but a spark of that benevolence, which brought the Saviour to earth and to the cross; we should feel for the condition of those around us, who are living without hope and without God in the world.

We are commanded *to work* while the day lasts, because the night soon cometh wherein no man can work. Are not many asleep or idle during the day? In the light of eternity the things of this world which now so much occupy and interest us, will seem trifles and baubles, while the things pertaining to the salvation of the soul will rise to an importance and magnitude, of which we had formed no conception. If our practice conformed more to our faith, would not christians assume a more distinctive character, would not their lives be a reproof and warning to sinners, and would not the fruits of holiness and the foretastes of heaven be more abundant and constant among us! We repeat it, the state of the churches requires of christians immediate, united and fervent supplication to God, that he would *revive his work*, and strengthen the things, that remain and are ready to perish.

The Louisville Bible Society have made a proposition to the American Bible Society to supply ten counties if they would furnish Bibles. The Society has accepted the proposal and sent on already four hundred Bibles. To perform the labour of visiting every family and supplying such as are destitute in those ten counties, twenty young men in Danville College have been engaged. They devote to this business their vacation only.

Six counties in Georgia have been supplied with the Word of God, and pledges have been given for the supply of thirty-seven counties more, which embraces one half of the State.

At the close of the late annual meeting of the "Auxiliary Foreign Missionary Society of the city of New-York and Brooklyn" about *five thousand and five hundred dollars* were subscribed to the funds of the society.

The New England Herald, a Methodist paper, speaking of the noise about union of Church and State, says, "it is absolutely ridiculous for men of good sense, and apparently good information in other respects, to make such a bluster concerning Church and State. We believe that many of those, who make so much noise about it, do not fear such an event. The plain state of the case is, they are enemies to evangelical truth; and by sounding the alarm of *Church and State*, they hope to array evangelical Christians against each other, and if possible keep up division and warfare between them. These are the men, who prate so much about an ecclesiastical hierarchy and religious intolerance."

The above remarks of Mr. Loomis we believe to be perfectly true, and hence we are always grieved when we see evangelical christians, or professed christians of any denomination join with infidels and scoffers in their vain hue and cry about Church and State and against all voluntary associations and efforts for the suppression of intemperance and the profanation of the Sabbath.

The New-Hampshire Observer, published at Concord N. H. has been united with the Christian Mirror, published at Portland, Maine.

The whole number of members of the Temperance Societies in Connecticut is *eighteen thousand and eighteen.*

FAYETTE COUNTY TEMPERANCE SOCIETY.

A meeting of this Society will be held at the Baptist Meeting House in this place, on Thursday evening the 13th inst. at early candle light, at which time it is expected some interesting facts will be exhibited by the committee appointed for that purpose. The members and friends of Temperance are respectfully invited to attend.

W. T. SMITH, *Secretary.*

N. B. It is requested that those who have obtained subscribers to the constitution should hand a list of their names to the Secretary.

Lexington, May 4th, 1830.

ANOTHER TEMPERANCE SOCIETY.

Mr. Skillman:—Sir, in compliance with a request of the Executive Committee, and for the encouragement of the friends of Temperance, I beg leave to submit for insertion in your paper the following fact, viz. That at a meeting held a few weeks since, by the citizens of Sharpsburg and its vicinity, previously notified for that purpose, a society was organized on the principle of entire abstinence, to be denominated THE BATH COUNTY TEMPERANCE SOCIETY: That although, in the commencement our numbers were few, and we have had to contend with much opposition, yet we have increased to upwards of eighty. And from the increasing interest daily manifested in various parts of the country, in favour of temperance, since the organization of the Society, we have reason to calculate that in the course of a few weeks, notwithstanding the *good will* of our prudent drinkers, the raillery of our fashionable tipplers, and the violence of our besotted drunkards, hundreds of our citizens will have borne an honorable testimony to the truth and blessedness of that Grecian maxim, viz: "He (he) striveth for the mastery is temperate in all things:" which originated in the Olympic statutes, and was afterwards incorporated in the christian code by the inspired Apostle, and thereby divinely establishing the boundaries of Temperance in all stimulating drinks to entire abstinence.

DEWEY WHITNEY.

Sharpsburg, Bath Co. Ky. April 26th, 1830.

ANNIVERSARIES

Of the Benevolent Societies to be held in New-York, May, 1830.

Monday 10.—AMERICAN SEAMEN'S FRIEND SOCIETY; annual meeting at half past 7 o'clock.

Tuesday 11.—GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH; meeting for business at 8 o'clock, A. M. in the American Tract Society House; annual meeting at 10 o'clock. SUNDAY SCHOOL UNION; scholars to be in castle Garden at 3 o'clock, P. M.; procession of officers and friends of the Society will move from the Park at 3 o'clock, P. M.; annual meeting of the Society at half-past 7 o'clock, P. M. NEW-YORK CITY TEMPERANCE SOCIETY; annual meeting at half-past 7 o'clock, P. M.

Wednesday 12.—AMERICAN TRACT SOCIETY; annual meeting at 10 o'clock, A. M.; procession of officers, members, &c. from the Tract Society House, at 9 o'clock, A. M. Delegates to the Bible Society, meet at the Bible Society House, at 4 o'clock, P. M. AMERICAN PEACE SOCIETY; annual meeting at 4 o'clock, P. M. AMERICAN HOME MISSIONARY SOCIETY; annual meeting at half-past 7 o'clock, P. M.

Thursday 13.—AMERICAN BIBLE SOCIETY; annual meeting at 10 o'clock, A. M.; procession of officers, members, &c. from the Bible Society House at 9 o'clock, A. M. PRESBYTERIAN BRANCH OF THE AMERICAN EDUCATION SOCIETY meeting for business at 4 o'clock, P. M. at the American Tract Society House. AMERICAN EDUCATION SOCIETY; annual meeting at half-past 7 o'clock, P. M.

From the Cincinnati Christian Journal.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian church, at their meeting in May, 1828, adopted the following resolutions, viz:—"Resolved, that it be hereafter a standing rule of the General Assembly to spend the first Wednesday of their sessions in religious exercises as follows, viz:

It is recommended, that each member spend from eight to nine o'clock, A. M. of that day, in secret devotion. At ten, the Assembly shall meet together, and spend a season in prayer, praise, reading the scriptures, and exhortation. In the afternoon, there shall be a public meeting of the Assembly, with all who may choose to converse with them, to engage in religious exercises.

Resolved, That it be recommended to the churches under the care of the General Assembly, annually to observe this day, or such parts of it as they may respectively judge proper, as a season of special prayer in the closet, and in social or public meetings; to ask for the presence of God with the General Assembly, and for the special influences of his spirit to descend upon the churches under their care, and upon the world of mankind, and that the earth may be speedily filled with his glory.

Resolved, That it be recommended to christians, and to the churches, in the annual observance of this day, as far as may be convenient, to fix upon the same time with the Assembly, for secret devotion, and for public worship.

NOTE.—The first Wednesday of the sessions of the next General Assembly this Spring, will be the 26th day of May.

EDUCATION REGISTER.

The Board of Education have now under their care *forty-three* young men in different stages of preparation for the great work to which they have devoted their lives. The general Agent will soon lay before the churches a plan of united operations in favor of the Education cause in the Presbyterian Church. Nine persons have engaged to pay the Board annually $100.—*Ib.*

MOBILE TRACT SOCIETY.

This society was formed about one year since, by Messrs. Vail and Case, agents of the American Tract Society. By the first annual Report it appears, that the total amount of receipts during the year is $1069 50. During the year, there were received from the Parent Society, 836,000 pages of Tracts, 666,000 of which were sent to auxiliaries, and 170,000 pages distributed in that city and vicinity.—*Ib.*

From the Missionary Herald.

BOMBAY.

PRIVATE JOURNAL OF MR. STONE WHILE VISITING THE MISSION SCHOOLS ON THE CONTINENT.—(Continued.)

At Ravadunda.

Left Nagav at five o'clock for Ravadunda. On my way ascended a mountain a little southeast of Nagav, from the summit of which I had a fine prospect of the surrounding country, and of the ocean. On the west, between the mount and the sea, beneath lofty groves of cocoa-nuts, were the villages of Ravadunda, Nagav, Allabag, Thull, and several smaller ones stretching from north to south more than 16 miles. Between these villages and the range of mountains on the east, were extensive rice fields. Bombay was in sight, 25 miles to the north. The scenery was diversified;—the towering palm trees; mountains of fanciful shapes; paddy fields, with their meandering streams; lofty groves of cocoa-trees in living verdure; the blue ocean, on whose bosom white sails were expanded; fortified isles; splendid temples and sacred tanks, scattered through the whole, built by devoted pagans, to gain a passport to the heaven of India—all these things were presented in one view. The mountain air was cool and exhilarating.—I arrived at Ravadunda at seven, P. M. On entering the village, we met a host of brahmins on the trot to the lower end of the town, to receive the bridal offerings which were made that day to the brahmins.

14. At sunrise, I took a long walk on the beach to inhale the refreshing breeze. From eight until eleven I examined the Jewish school supported by the Jews Society in Andover, Mass. Ninety scholars were present; of these, 40 are readers: three are girls. This school is flourishing. The puntogee is a Jew, very large and fleshy. He is a man of considerable talent, and commands respect from both Jew and Gentile in this place. His name is Isaac, and his wife Rebecca is the most interesting native female I have found in India.

In company with the puntogee and Ezekiel I visited, in the afternoon, the ruins of the once splendid city of the Portuguese. It is situated on the south side of the native town, surrounded by massy walls forty feet high, on which are still mounted several large cannon. Without the walls on the north, is a large trench, thirteen rods wide and fifteen feet deep, now dry. On the east and south is the river, and on the west is the sea. I surveyed the interior. Only a few persons reside there to dress the fruit trees. The thousands who once lived there have passed to the land of oblivion, and owls, serpents, and jackalls have taken possession. I counted the ruins of seven churches the outer walls of most of them are standing, and the towering domes of two remain entire. One of the churches covered more than an acre of ground, and was once overlaid with gold within. Numerous and beautiful sculptures still appear on the walls. The half demolished walls of a long chain of houses remain. One would have thought that these massy walls of stone, and cement more durable than stone, would have for centuries bid defiance to the rapacious hand of time. But in the guard tower at the entrance from the river, I found the

date of their existence on an iron table in the walls. They were erected in 1577. How perishable are those monuments, which are erected at an expense sufficient to send the Gospel through the world, to perpetuate the memory of some illustrious or ambitious man. Faithless to their trust, they are soon scattered to the winds of heaven.

Ravadunda is situated beneath the shade of lofty cocoa-nut trees, thirty miles south of Bombay; and between the two places boats pass daily. The village is about one mile square, containing between twenty and twenty-five thousand inhabitants. Of these 150 are Jews, 300 Mussulmen, five Roman Catholics, 200 Goozooret, and 300 brahmins. The Hindoos have five large temples, and nearly as many small ones as there are families. Mohammedans have three mosques It is a place of considerable trade, as it is situated at the mouth of a river large enough to afford an easy communication with the interior. There are three schools in this village. The mission school contains about 15 boys. There is a Hebrew school containing 30 scholars, under the patronage of the Madras Jews Society.

15. Sabbath evening. Have spent this Sabbath very differently from any preceding Sabbath since I have been in India. Far away from the sanctuaries of God and Christian worshippers, without one kindred spirit to unite with me in prayer and praise, I sat down and wept as mine eyes beheld this great village wholly given to idolatry. I have spent the day actively, and I hope not in vain. At eight in the morning I had the first three classes in our school assemble at the school-room for the purpose of Christian instruction, and spent four hours in hearing them read the New-Testament, repeat the catechism and commandments, and in explaining to them what they read and recited. Sixty boys and several girls were present. A large number of natives assembled around the school-room to observe what was going on. To such as could read I gave books, and I preached to all the Gospel of the grace of God. At the close of the exercises, the scholars united in singing a Christian hymn, which they had committed to memory, and then repeated the Lord's prayer. The scene was truly interesting, and showed the importance and happy influence of our mision schools. I could not regard it but as the little leaven, which is, by the blessing of God, to leaven the whole lump. The heavenly light, which has begun to shine in this pagan village, is destined to disperse the darkness of paganism, and usher in a brighter day. But suspending this Christian school (and such is the character of all our schools) you extinguish the torch of heavenly truth, which has already begun to shed a cheering influence over this benighted village. At four P.M., went out among the people. In my excursion visited the Hebrew school. Was almost charmed to hear the children read, or rather chant, the Psalms in Hebrew verse. One sung a verse, and then another, in rapid succession; and their voices, though varying in tone and modulation, were yet in perfect symphony. I listened to their songs nearly half an hour.

The evening I spent in conversing with natives from two distant villages. Received a request from the leading men at Beraward village, in which there is a small garrison of European soldiers, to establish a school there. This village is eight miles up the river towards Rohay. The person who applied to me says, that 60 boys and several girls would soon attend the school, and that children from three small villages near together would come as there is no school nearer than Ravadunda. I purpose to visit the place to-morrow, if practicable, and ascertain the importance of the application, compared with others we have received. Oh that I had the thousanth part of the resources of the American churches: then would I establish schools in all these pagan villages, which, like so many springs of living water breaking out in a wild desert, would soon, by the blessing of God, change this vast moral waste into the garden of the Lord.

16. My slumbers were broken by the same Hebrew melody with which I was charmed yesterday. At early dawn the children of the Hebrew school had assembled at the school-room, but a few yards from my lodgings, and were chanting the morning song of the sweet singer of Israel—which is thus rendered by Dr. Watts:

"Lord, in the morning thou shalt hear
My voice ascending high;
To thee will I direct my prayer,
To thee lift up mine eye," &c.

Oh that the feelings of their hearts were in unison with the sentiment of their song. After breakfast spent two hours in the school, giving Christian instruction. It was truly good to see the children listen with seriousness to religious truth. Several of the larger scholars have a good understanding of the principles of the Christian religion. They acknowledge their belief in its truth, and say it is wrong to worship idols! yet what can they do? They must do as their fathers do. —On leaving this school, I received many presents of fruits and sweetmeats from the natives; and while the natives are loading me with their presents, in exchange I endeavored to impart to them the bread of life.

Left Ravadunda in a little boat for Rohay, twenty miles up the river. How vexatious it is to have any thing to do with natives, when haste is necessary. Instead of being comfortably seated in a large sail-boat, as was promised me on Saturday, I was constrained to sail up the river in a hodee; and instead of sailing at one o'clock, I did not get away till four; and instead of having three men to row, we had but one and two little boys, with wind and tide against us. But I turned my thoughts from these vexatious things to contemplate the goodness of God in the scenery around. The river here was one mile wide, running from east to west. The south bank was lined by a beautiful range of mountains, covered with lofty trees and green shrubbery. On the north bank the village of Choule extended several miles beneath the shade of cocoa trees. Back of this was a range of broken mountains of curious shapes, on one of which a celebrated Hindoo temple rose to view. Far to the east, just beneath the rising moon, were the Ghauts. At half past five we arrived at the foot of the mountains where the river takes a serpentine course and winds its way between high ridges. A ragged sail two yards square was unfurled, but, as the wind died away, it quickened our pace but little. There were nine souls in the boat, to whom Ezekiel read tracts. A boat was in company, filled with women and children on their way to celebrate a wedding at Bereward. The delay of the boat prevented my visiting that place. At nine, stopped at a small village, procured water and wood, took tea in the hodee, and proceeded on at ten. Had my mattrass spread in the bottom of the boat, on which I slept till we arrived at Rohay, about midnight, and on awaking found myself shivering with cold. After much trouble we found the teacher's house, in which, though smoky and dirty, I was glad to be inclosed from the damp chilling air.

A GREAT WORK AMONG THE JEWS IN TURKEY.

Mr. Baker, Agent of the British and Foreign Bible Society at Smyrna, in a letter dated December 17th, states, that at the time of the baptism of the sixteen Jews at Constantinople, of which we gave an account some time since, forty more were on the point of being admitted into Christ's church, but were prevented by the Jews, who got intimation of their intention. "And now," he adds, "upwards of 150 Jews are known to be desirous of baptism. God only knows how many more would come forward and acknowledge Christ to be the Messiah if they could do so. How manifest it is that the Almighty is now opening the eyes of the reserved remnant of Israel. His holy word is undoubtedly working this great miracle. May the time be fast approaching for the reception of Israel!" —*N. Y. Obs.*

ENCOURAGING PROSPECTS IN ARMENIA.

The American Board of Commissioners for Foreign Missions, as our readers are aware, have sent two missionaries on an exploring tour to Armenia, with a view to an establishment in that interesting country. There are already several missionaries in the vicinity of Armenia, from the institution at Basle in Switzerland, and our readers will be pleased to learn that the Armenian church is at present in a state which opens the best prospects for the efforts of Protestant missionaries.—*Ib.*

From the New-York Observer.

A PROTESTANT CHURCH IN MEXICO.

Extract of a letter from the Rev. Mr. Thompson, agent of the British and Foreign Bible Society, to the Rev. William Patton, of this city, dated city of Mexico, January 9th, 1830.

In May 1827, I arrived in this city as agent of the British and Foreign Bible Society. Soon after my arrival Mr. T. and his friend Mr. W. introduced themselves to me, knowing my object and views in this country. Since that time we have regularly associated together on the Lord's day, along with two others, and ultimately our number has been increased by two more, making in all seven. After associating together for some time, and getting acquainted with each others' views of the Gospel of Christ, and manner of life, we judged it to be our duty to form ourselves into a Christian church and family, in obedience to our Lord's commandment, and that our souls might be nourished and preserved by means of this relationship. We have accordingly sat down together around the table of the Lord to partake of bread and wine, in memory of him whose body was broken, and whose blood was shed for the remission of sins. There is always something solemn in the commencement of a Christian church in any place, but the peculiar circumstances of the country in which we sojourn, makes our case more so than common. It is altogether a new thing in this country, a Christian church formed on the simple plan of the apostles. Our prayer is that our little assembly may be holy unto the Lord collectively and individually, and that we may prove a light and blessing in this land of darkness. I trust the Lord will impress upon our minds the high responsibility of the situation we are placed in, and that he will give us his Holy Spirit to strengthen us in the faith, and to enable us in all our ways to adorn the doctrine of God our Saviour, that so our souls may be eventually saved, and that we may be the happy means of saving the souls of others also. For these holy purposes we beg you to aid us with your prayers. Perhaps we have a kind of claim for them, situated as we are on the same continent with you, and feeling as you do a desire to spread the Gospel around you. Pray then for us, that we may be truly holy as a body, and as individuals, and that our number may be speedily and greatly increased, first with our own countrymen, and then with the natives of this place. On a future occasion it will give me great pleasure to inform you that your prayers on our behalf have been heard, and have been abundantly answered.

WHY THEY CALL 'EM TRACTS.

Furnished by a clergyman.

While spending a few hours lately in a little village in Ohio, I was amused and instructed with the simplicity of the following anecdote, related to me by the Rev. Mr. M. He one day presented a religious tract to a poor negro, first securing his promise that he would read it and endeavor to profit by it. Sometime afterwards, Mr. M. met him again, and inquired what he thought of the tract! "O," said he, "massa, it do me soul good. I neber know before, why da call 'em *tracks*. But when I read dat little book, it *track* me dis way, and it *track* me dat way; it *track* me all day, and it *track* me all night, when I got out in de barn, it *track* me dare; when I got out in de woods, it *track* me dare; when I come in de house, it *track* me dare;—it *track* me eberywhere I go. Den I know why da call 'em *tracks*."

From further inquiry, Mr. M. was led to hope that the religious instruction of the tract presented, had fastened effectually upon the conscience of this simple hearted man; and the query was suggested whether his very mistake as to the definition of a word, might not have been blessed by the spirit of God to *convince him of sin*, and prepare his heart for the reception of the truth as it is in Jesus Christ.—*Am. Pastor's Jonrnal.*

TO THE EDITOR OF THE PROTESTANT.

Last December I went to Cuba, with an intention of remaining at Havana some months in the transaction of business. On one of the Popish festival days about the New Year I was walking alone—when I met two shaven-crowned Jesuits in their long cloaks—one bearing an image of the Virgin Mary, and the other carrying in his hands a crucifix. They immediately assailed me, and insisted that I should fall down on my knees to honor the image. I resisted their demand to comply with this baneful abomination. In consequence of my refusal, one of the priests struck me several times with the crucifix. When I attempted to ward off the blows, the other Jesuit came to his assistance; upon which I laid hold of the image, and the idol was almost pulled to pieces in the scuffle. In a very short time, a number of Spaniards with their knives and their dirks came around me, and after threatening to take my life upon the spot, dragged me to prison. Then the Monks who judged the cause, condemned me to be kept on board a Spanish Man of War for life—but the Consul to whom I applied for protection, preserved me—so that my punishment was changed—to pay thirty-four dollars fine, and to be reshipped back to America.

A TRAVELLER.

MATERNAL AFFECTION.

It happened a few years ago, that a poor woman in the South of France, while she was busied in her garden, had the misfortune to be attacked by a wolf, which tore a hole in her side. The animal was accidentally frightened and fled. The poor woman feeling the injury was mortal, but even in the extremity of her sufferings, intent on the wants of her infant whom she had left in the house, applied her hand to the wound to close it, and returning to her child, gave nourishment to the babe and expired.—*Crombie's Natural Theology.*

PEDANTRY REPROVED.

A young man who was a student in one of our colleges, being very vain of his knowledge in the Latin language, embraced every opportunity that offered, to utter short sentences in Latin before his more illiterate companions. An uncle of his, who was a seafaring man, having just arrived from a long voyage, invited his nephew to visit him on board of the ship. The young gentleman went on board, and was highly pleased with every thing he saw. Wishing to give his uncle an idea of his superior knowledge, he tapped him on the shoulder, and pointing to the windlass, asked, 'Quid est hoc!' His uncle, being a man who despised such vanity, took a chew of tobacco from his mouth, and throwing it in his nephew's face, replied, 'Hoc est *quid*.'—*Columbian Star.*

SECULAR SUMMARY.

ANOTHER EXPLOSION.

One of the boilers of the Caledonia burst on the 18th of last month, and seven persons were killed, and fifteen others were more or less injured. At the time of the explosion the boat was seven miles below New Madrid, on the Mississippi.

ATROCIOUS MURDER.

On the night of the 6th ult. Mr. JOSEPH WHITE, of Salem, Mass. was murdered in his bed by some person or persons unknown. He was 81 years of age, and slept alone in a front chamber; the only persons in the house besides, being a girl and a young man, whose apartments were remote from his. A kitchen window was found open in the morning, through which the perpetrator of the deed probably entered and departed. Mr. W. was possessed of a handsome property, but nothing was missed from the house. There was a contusion on his head as from a severe blow; and thirteen wounds in his left side, apparently with a dirk. The selectmen of Salem have offered $500, Gov. Lincoln 1000, and the heirs 1000, for the apprehension of the murderer. Mr. W. was a widower without children.

SHOCKING TRANSACTION.

Mr. David Symmes, who has for a long time kept the bridge across the Tiger, in Union, S. C. had some altercation with his son David Symmes, jr. who collared and threw him down and stamped upon the breast of the old gentleman in the most brutal manner.—Upon his recovery he declared that from the unkind abuse which he had received, he was determined to destroy a will which he had made, and by which he had bequeathed the principal part of his property to his son. The son, on learning that a lawyer had been sent for to execute a new will, took measures to frustrate the design of his father, by bribing some of the negroes, the property of his father and himself—*to murder him before he could have time to alter his Will!* Accordingly two or three of the negroes repaired to the room where the old man slept, and with their axes struck him in the face, just below his eyes, and at the same blow cut off his fingers which he had raised to protect his head; they struck several blows by which they cut off his arm, and then left their victim, as they thought, dead; he however survived several days. The perpetrators of this atrocious act were immediately sought out; suspicion fell on young Symmes and the slaves of the family; the negroes confessed their guilt, and said that their young master had promised to those that struck the blows 100 dollars a piece, and to those who stood as a guard a proportionate sum for the services they might render in the perpetration of this unholy deed. Three of the negroes were hung on the 4th ult. and the inhuman child committed to prison to await his trial.

GENEROUS INTREPIDITY.

"About six weeks ago, as a young Indian of the St. Regis tribe, named Lasar Marble, was amusing himself in the exercise of skating on the St. Regis River, about a mile above the village of that name, he incautiously slipt into an air hole. His cries arrested the attention of some Indians who were returning from Hogansburg, by a land road separated from the river by a small thicket of woods. The Indian death cry was a sufficient signal to inform them that a friend was in distress. The whole party, consisting of six or seven persons, left their horses and sleighs and ran in the direction from whence the cry came, and soon discovered the unfortunate boy struggling in the last agony of despair. They all stopped at the verge of the ice, except one —this was an uncle of the boy; he did not hesitate, but plunged into the water perfectly undismayed by the awful prospect before him, of which he was cautioned by his then sinking nephew, in these words: "Uncle do not come after me, or you will perish with me." He swam a few rods when he met a bar of ice that separated him from the air hole in which his nephew was—he used all the strength he was master of, to break the ice with his arms, but finding it impracticable, he dived under it, a distance of 24 feet, and reached the side of his nephew who had already sunk below the surface: he caught him, and with one effort of Herculean strength, threw him on the ice, when with very little assistance, he might have been saved, but being quite benumbed, and probably insensible of his danger, he slid back into the water and was drowned.

The generous uncle, whose name deserves to be recorded, (Jean Baptist Terrencee,) was, by the exertion made in swinging his nephew on the ice, driven under it on the opposite side, and was seen floating down with the current by the persons above, a distance of about 8 or 10 feet from the air hole. In this most horrid of all imaginable situations, he had the presence of mind to endeavor to break the ice with his head, but was twice unsuccessful, when, in his own words, desperation impelled him to one more effort, (not, however, before he had taken a considerable quantity of water,) he managed with the motion of his hands and feet to gain the bottom, and with one bold spring drove his head through the ice, where he must yet have perished had he not been rescued by those on the ice. I saw him six days after the occurrence: he appeared quite recovered, except the top of his head, which was dreadfully bruised.

Montreal Herald, Feb. 27.

FOREIGN NEWS.

From the New-York Observer.

By an arrival at this port, from Havre, French papers have been received to the 20th of March. The most interesting intelligence relates to the

Great Excitement in France.—The political state of France was intensely interesting. The King and the Chamber of Deputies had quarrelled, and on the 19th of March, the King, availing himself of the power given him by the constitution, suddenly prorogued the session of the Chamber, to the 1st of September. This strong measure was adopted in consequence of the plain language made use of by the Deputies in their address, in answer to the King's speech In this address, after declaring their readiness to concur in the various measure proposed by the King, and their respect for the royal family, the Deputies say:

Nevertheless, Sire, in the midst of those unanimous sentiments of respect and affection entertained by the French people for your Majesty's person, there exists a strong feeling of disquiet, disturbing the security which France had began to enjoy, tainting the source of her prosperity, and which, if prolonged, might become fatal to her peace. Obeying the dictates of conscience and honor, and bound by the oath of allegiance which we have taken, and are resolved to maintain, we feel it incumbent on us to disclose the cause of this general uneasiness.

Sire, the Charter which we owe to the wisdom of your august predecessor, and whose benefits your Majesty has the firm resolution to consolidate, consecrates as a right the intervention of the people in deliberations on public interests. This intervention ought to be, as it is in fact, meditate, wisely tempered and circumscribed within limits accurately defined, which we will never suffer to be transgressed. But this right of intervention is positive in its object, inasmuch as it renders the concurrence of the views of your Government with the wishes of your people, an indispensible condition for the regular course of public affairs. Sire, our loyalty, our devotedness to your Majesty, compel us to state that this concurrence does not exist.

An unfounded distrust of the sentiments, and of the judgment of your people, is the prevailing thought of your Majesty's Government. This fact is a cause of affliction and offence to your people. They are uneasy because their liberties are menaced.

This distrust cannot reside in your noble heart.—No, Sire, *France is not more desirous of anarchy than is your Majesty of Despotism.* She deserves that you shall believe in her loyalty, as, on the other hand, she has faith in your promises.

The address was prepared in a select committee on the 12th and 13th of March, and on the 15th and 16th it was discussed in the Chamber with great warmth and determined resolution. In the evening of the day last mentioned, the question, was put upon the adoption of the address, and it was carried: Ayes 222. Noes 180. Majority against ministers, 42.

To this address his Majesty made the following answer:

Gentlemen—I have heard the address which you have just read to me on the part of the Chamber of Deputies. I had reckoned upon the concurrence of the Chambers to effect the good I had contemplated, with a view to consolidate the happiness of my people. It is with pain I hear the Deputies declare that on their part this concurrence does not exist. In my speech on the opening of the Chambers, I made known my resolutions; they are unalterable. The interest of my people forbids me to depart from them. My Ministers shall make you acquainted with my will.

On the 19th of March, three days after this event, the King prorogued the Chambers to the 1st of September next.

The expectation that the Chambers would be prorogued yesterday, says a Paris paper of the 20th of March, excited such intense interest, that at an early hour in the morning, the approaches to the Palace of the Chamber of Deputies were obstructed by a crowd anxious to obtain admission as soon as the doors should be opened. By noon, the hour for which the Deputies had been summoned, the multitude had become so dense, that when the members of the Chamber arrived, the veterans of the guards on duty were obliged to employ force to open for them a passage.

When the doors were opened, the gallaries were immediately filled, and so great was the throng, that the Salle des Conferences, was completely occupied by intruders. The attendance of Deputies was extremely numerous; many groups were formed in different parts of the house, and animated conversation took place.

The President took the chair at one o'clock, and soon after, the minister of the interior arrived with the proclamation of the king, which was read, and the President then said, "Gentlemen, according to the terms of the law, the chamber must instantly separate."

Upon uttering these words, the President left the Chair. Cries of *Vive le Roi!* immediately proceeded from the *extreme Right*, and were repeated upon the benches of the *Right*, the *centre Right*, and a part of the *centre Left*. The Deputies of the *Right* waved their hats and clapped their hands; the *Left* maintained silence, and several Hon. Deputies laughed on seeing the agitation of those opposite to them. The shout of *Vive le Roi* having died away, several Deputies of the *Left* exclaimed *Vive la Charle!* upon which those of the *Right* drowned their voices with reiterated cries of *Vive le Roi!*

A gentlemen of about 40 years of age, and wearing an order, who was in one of the *Tribunes Reserveés*, above the *Cote Right*, leaned over and said in a distinct voice, *Messieurs, Vive le Roi, et la Charle!* M. De-Lepine exclaimed *a bas la Tribune!* This exclamation gave rise to some remonstrances, but the members separated, and the gallaries were cleared without difficulty. As the Hon. Deputies left the House, they were surrounded by numerous inquirers, all anxious to learn the result of the sitting.

The Chamber of Peers likewise assembled at one o'clock. After the minutes of the last sitting had been read and adopted, the Prince de Pollignac delivered to the Chancellor the royal proclamation, which the latter read, and the Chamber immediately separated.

The Journal du Commerce of the 20th says, "The measure of yesterday is by no means decisive, for the counsellors of the throne may now, as before, by their retirement, restore harmony between the constitutional powers of the state, and tranquilize the country; while on the other hand, by obstinately retaining their places, in spite of the mistrust which surrounds them, they may precipitate the crown into unconstitutional measure, and throw France back again into all the calamities of a revolution.

What will be the result of the present excitement it is impossible to predict. Persons well acquainted with French politics, it is said, think that the king will finally yield to the public voice, and dismiss his ministers. At all events they are of opinion that the French people have had too much experience in the horrors of a revolution to rush heedlessly into another.

Dreadful Inundation at Vienna.—On the 1st of March, the Danube, which had been greatly swelled by the channel having been blocked up by the ice, and also by two days' thaw, burst over the banks, breaking down every dam or wall that opposed its course; and in one hour all the suburbs that lie near the Danube, the chief of which are the Rossu and the Leopoldstadt, each containing 25,000 inhabitants, were in a state of total submersion. Every street was suddenly converted into a canal, where the waters were gushing and foaming, and forcing their way into the houses to the height of 7, 8, or 12 feet. It stole upon the unsuspecting sufferers in the night, and advanced with such rapicity, that in many instances only one or two members of large families had time to escape, and even those that reached a place of safety, were obliged to remain the whole night in a state of nudity, exposed to the inclemency of the air: in some houses whole families have been found drowned in their beds; in others they had climbed up the chimnies to the roof of their houses, and many bodies have been found naked in the court-yards, caked in ice, and bearing the appearance of crystalized corpses. The number of animals that have perished is enormous. In the Rosau, not a little family but has lost its cow, horse, and pigs; and in the horse barracks alone, forty horses have perished. The Austrian Observer of the 6th of March, states, that the number of persons who have lost their lives in this catastrophe, supposed at first to be 30, was found, on the 5th inst. to be 72. No accounts had been received at Vienna from the country on the left bank of the Danube, but it was feared that many persons had perished in the floods. Private letters carry the number of persons who have perished to 400.

MISCELLANEOUS ITEMS.

The Boston Recorder informs us, that the infidels of that city are raising a subscription, the object of which is to present Col. Johnson with a *gold medal!*

Ten vessels, says the Charleston Observer, have been added to the list of those which carry no ardent spirits, making the whole number from that port since the first of January, forty.

Some gratifying experiments have been made on a Railway in Charleston, S. C. with a sailing-car. It is said she will go within four points of the wind, which is two points nearer than a ship will sail, and the car can make no leeway.

Fire at Bangor.—The Rev. Mr. Pomroy's meeting-house at Bangor was burnt down on the night of April 6th, together with a new and elegant organ. No insurance.

The Legislature of Pennsylvania has granted $10,000 a year, for three years, to the House of Refuge in Philadelphia.

The Editor of the Kingston Gazette, says: Our expectations are beginning to be realized. Societies for the suppression of intemperance are forming throughout Upper Canada.

The Baltimore Methodist Conference has determined to establish a College within its bounds.

Charles Carroll, of Carrolton, has lately conveyed to the Roman Catholic Seminary at Baltimore, 254 acres of his Manor, together with $5,000, to erect a Seminary thereon, for the preparation of young men for the ecclesiastic state.

The number of Jews in England is said to be 30,000.

In the last Liverpool Packet, the Rev. C. P. M'Ilvaine, rector of St. Ann's Church, Brooklyn, N. Y. sailed to England for his health. He will probably arrive in season to be present at the principal London anniversary meetings in May.

We understand that the Circassian, in which the Rev. Mr. Brewer, missionary to Greece, sailed from New-York, arrived at Smyrna early in February.

"A man," says Sir William Temple, "has but these four things to choose out of: to exercise daily, to be very temperate, to take physic, or to be sick."

MARRIED,

On Thursday 21st April, by the Rev. John Todd, Mr. DAVID TODD, of Charleston, Ia. to Miss ELIZABETH MOORE, of this county.

OBITUARY.

DIED—In Woodford county, on the 12th April, Mrs. MARTHA CHAMBERS, consort of Roland Chambers, aged 60. Forty years have nearly elapsed since she attached herself to the Presbyterian Church by a public profession of her faith in the Lord Jesus. She was one of exalted piety and worth, manifesting by her precept and example to the world, as well as in the retirement of the social circle, a degree of faithfulness and submission to the divine will, rarely surpassed; and left this world in the full assurance of enjoying an eternity "where sorrow and tribulation would be no more."—Well may the words of the poet be applied to her:

"With heavenly weapons I have fought
The battles of the Lord;
Finished my course and kept the faith,
And wait the sure reward.

"God has laid up in heaven for me
A crown which cannot fade;
The righteous Judge, at that great day,
Shall place it on my head."

A FRIEND OF THE DECEASED.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

FEMALE ACADEMY.

AN Academy exclusively devoted to the education of females, located in a very eligible part of the town of Paris, Bourbon County.

This institution is under the care and administration of JOHN TODD.

The public are advised, that the sessions of this school are settled to commence on the 1st of May, and the 1st of November, and to continue five months each.

Terms are forty-five dollars per session for boarding and tuition; or twelve and a half for tuition only. In all cases payment quarterly in advance.

Those who wish it, may upon application, obtain a list of the books used in the different departments, and furnish themselves; but where this may not be done, the Instructor will consider it as an expression of the will of parents, wardens, &c. that he should open for them an account with his booksellers, for all books and stationary that may be needed.

Paris, Ky. April, 19, 1830.—3t*

POETRY.

For the Western Luminary.

AFFLICTION.

Oh! sigh not, though the blighted rose
Has fallen to decay!
A few still hours of dark repose—
When Winter's passed away,
'Twill bloom anew,—and lovelier far.—
When spring has thrown her mildness there.

Sigh not, if bleak and chilling wind
Should strip the forest's brow—
The embryo bud is left behind
'Twill bloom afresh enow—
And where the stem hath sought decay,
Again its blooming charms display.

And if the heart—by sorrow broke,
Still seeks its bliss of God,
It shall not always feel the stroke
Of his chastising rod:
But bloom in heaven, where time shall cease,
In love, tranquility, and peace. OVID.

From the Connecticut Courant.

THE MARRIAGE OF THE LAMB.

Revelations xix.

I heard a voice from heaven—
A voice as of a countless multitude
In general shout uplifted—as the sound
Of many rushing waters—like the burst,
Loud, deep, sublime, of mighty thunderings—
Yet sweet, harmonious—'Twas the heavenly host,
Seraph and cherub, thrones, dominions, pow'rs,
Angel, archangel, and redeemed saint,
In one united, lofty song of praise
And adoration, joining harp and voice!
Sun, moon, and stars, throughout your shining paths,
Thou Earth, thou Sea, ye Heavens, His creatures all,
Sing Alleluia! for the Lord your God
Lord God Omnipotent forever reigns!
Rejoice! be glad! give honor to His name!
The day hath come, the long-appointed day,
The marriage of the lamb! And, lo! the Bride,
In linen, fine and white, and clean, array'd
The bright, unspotted robe of righteousness,
Hath made her ready!

Once on earth she dwelt,
A pilgrim wand'rer, o'er its cheerless wastes,
Seeking a distant, but far better land—
Beset with many tribulations, weak
And faint, the long and dreary way she trod,
With load of sorrow, pain, affliction, bent
Down to the ground she water'd with her tears—
By sin, temptation oft encompass'd round,
And oft well-nigh o'ercome—pursued with hate
And malice—persecuted, driv'n afar,
Unpitied and forlorn, thro' deserts wild,
Where snares and gins beguil'd her weary feet—
Wounded and bleeding underneath the scourge
Of Envy, Scorn, and diabolic Rage!
Yet, she press'd on—the high, the glorious prize,
The crown of Life eternal, by her Lord
Long promis'd to the soul that overcame,
Beam'd aye before her.—Onward still she press'd,
Relying on His word whose name is Truth,
For strength to conquer, and for grace to save—
Spouse of the Lamb, who suffer'd, bled, and died
And rose again, who now was thron'd above
In mansions heav'nly for herself prepared—
She knew His love; and trusting in that love
That Sin, and Death, and Hell hath overthrown,
A conqueror, yea, more than conqueror
Became! His blood her robes of sin hath cleans'd—
Her tears his hand forever wip'd away—
And now—(great consummation of His plan,
Who made—condemn'd—who pitied—pardon'd—sav'd)—
She cometh home, the Church redeem'd, the Bride.

D———.

MISCELLANEOUS.

From the Journal of Humanity.

HOW IS THE MIGHTY FALLEN!

——n was a native of———n, in the state of Vermont. He was distinguished for sprightliness and wit in early youth. At the age of eighteen, he was entered at one of the most respectable Colleges of New England, where he pursued with success, the prescribed course of a liberal education, and as a scholar, bid fair to answer the sanguine expectations of his warmest friends.

During his stay at College, there was an extensive and powerful revival of religion, of which he was a hopeful subject. Having as he believed, been made free with the liberty wherewith Christ makes free, he now turned his thoughts to the ministry of reconciliation, as the pursuit of his future life. He completed his collegiate course with honour, and immediately joined the Theological Seminary at Andover. After completing the three years' course at Andover, he spent one year with a clergyman in Connecticut, and then entered upon the duties of the sacred office.

During the whole course of his studies, he was not known to deviate from the habits of the strictest temperance. —Like many others, however, he impaired his constitution by neglect of exercise, and too close application to study. His piety, though not the most ardent, was unsuspected, and he promised fair to become a blessing to the church.

Soon after receiving licence to preach, he left New England, and was shortly settled as the pastor of a respectable church near one of the large cities of the South. There, by the suavity of his manners, and his eloquence in the holy cause, he rose high in the estimation of his people.

But here I complete the bright side of the picture. Temperance Societies were not then in existence. In the best circles at the South, as well as at the North, ardent spirits were among the tokens of civility and friendship. Although ——n, had no peculiar relish for ardent spirit, he conformed to the customs of the place, and out of mere civility, complied with the wishes of his friends, so far as to take a *little*.

Besides, his physician advised him to make use of a little brandy for his health, and to guard against the sicklíness of the climate. He soon not only acquired a strong relish for intoxicating liquors, but thought he could not do without them, and before he was suspicious of danger, found himself confirmed in the habits of intemperance.

We will not follow him through the various steps of his downward course. Suffice it to say that he became a drunkard,—was dismissed from the sacred office, and within three years from the time of his ordination, found himself the miserable inmate of a mad house!

While under the influence of strong drink he was perfectly devoid of reason.—His wife whom he had shockingly abused, now returned to her paternal home, consumed with grief.

In the mad house, ——n came to himself, and showing that his insanity was only the effect of intoxicating liquor, he was released from his confinement.—Covered with shame, and filled with remorse, he returned to the place of his nativity. Here he set about the work of reform.

The hallowed scenes of childhood and youth, brought fresh to his mind the days of comparative innocence and happiness. He thought of the height from whence he had fallen, and the deep disgrace he had brought upon himself and the holy cause he had espoused. For a short time he kept his resolution; but there was one condition wanting,—he did not *entirely* abstain from the use of ardent spirit. The consequence was, he soon relapsed into his former habits and was frequently intoxicated. While under the influence of strong drink, he would utter the most horrid oaths and imprecations, and blaspheme that sacred Name, which before he preached as the only name given under heaven, whereby men can be saved. At intervals he would converse rationally upon the subject—confess his crimes with apparent humility, and in tears promise never to touch the liquid poison. He said that nothing could exceed the agony, which at times, he experienced, —his stomach felt as if on fire, and nothing would give him relief but ardent spirit.

At one time he went through the neighborhood beseeching his friends, in future, to let him have no ardent spirit, or even cider,—and made a special contract with the merchant, not to sell him spirituous liquor on any condition: but in a short time threatened to take his life if he did not instantly give him a dram!

At another time he kept a bottle in the chamber where he slept; and after recovering from a fit of intoxication, and solemnly promising never to drink again, he repaired to his labour, but soon returned, and at the entrance of his room, held the following soliloquy, which was overheard. "Only *one drop*, and then I *never* will taste again—no, if I drink now I shall again, and so shall *never* stop,—one sip can do me no harm, and then I will give it up forever.—I may as well give it up *now*, as ever.—I will be a slave to my bottle no longer!" He then turned to go away, but his resolution failed him; he was seen to go back, saying, "I must just taste of it for the last time."—He drank.—Thus, after breaking repeated resolutions, he became at length dead to all moral feeling, and gave himself up entirely to the influence of appetite, and his friends unable longer to restrain him, abandoned him in despair.—His constitution sunk under frequent excess.—During the last few weeks of his life, he was constantly in a state of intoxication—and in this state —he died!

Thus ended the life of one who had graced the walk of science—who, for three full years, had sustained an unblemished character in one of the Schools of the Prophets, and afterwards, ministered in the Holy Sanctuary of the Most High! A. S. Y.

THE FLOW OF TIME.

AN EXTRACT.

"Time is also an impartial recorder: it examines, with the severest scrutiny, every action we may have performed, every word we may have uttered, and every thought that we may have conceived, from our birth to the present moment; and has already entered them upon the grand and impartial records of Heaven!

"And ah! how many of us have continued from one period of our lives to another, in the beaten road of thoughtless and sinful custom, unmindful of "the knell of our departed hours," and followed the multitude to do evil; and have never dared to raise even one of our fingers in opposition to the torrent of licentiousness and abominable deeds, which hath borne away its thousands and its tens of thousands to the vortex of desolation!

"To such, even to those who are thus wandering far from the path of rectitude appointed to man, who, in recollection of the days which are gone, find a melancholy vacuity of virtue and of praise, whose scattered deeds of light only render more conspicuous the horror of the gloom which they serve to disclose; whose labors of love and duty are smothered in the prevailing selfishness of their hearts; to such every portion of time which has gone by without due improvement, speaks in the language of authority and reproof. It calls them to account for that scene of moral desolation which it is forced to present to their eyes; it asks them if such be the spectacle which ought to be presented to a moral and immortal being! And whether in the loss of friends, in the wreck of their reputation, and in their increasing wounds of the spirit, they find no motives which may stimulate them to exertion requisite for "redeeming the time." Yes, every departed hour points with a prophetic finger to the future, and shows us the "little cloud" which may seem no larger "than a man's hand," accumulating a deeper gloom till it covers the heavven with blackness! It then points us to a brighter prospect, to the glorious effects of firm and holy resolution, to the clouds withdrawing from the opening sky of virtue, to the Sun of Righteousness, rising with healing in his wings; and to that spring of the year which will brighten to the eye of Penitence, the fair form of Creation; and confer a new lustre on the beauties of earth and heaven! Reflections upon the rapid flow of Time, and the ever changing vicissitudes of human affairs are well calculated to have the most salutary effects upon the moral feelings of the heart; tend to bring down our lofty imagination, cause to feel our nothingness and vanity, and to realize that we are destined to an immortal inheritance beyond the grave!"

PARENTAL DUTIES.

Content not yourselves with giving your children good instructions; but endeavor, by arguments, exhortations, and reproofs, to form their lives according to your instructions.

Carefully watch their temper and manners. If you discover in them a vicious propensity, check and restrain it, before it is grown into a habit. Let not parental fondness make you blind to the faults which appear in them, or deaf to all complaints made against them. But to avoid this partiality, you must not run into extreme severities or unreasonable jealousies.

Ever carry a steady hand, and maintain a temperate discipline.

You may have occasion to use your parental authority; but see that you use it with prudence, moderation and dignity. Give your children tokens of approbation or dislike, as they do well or ill. But take not severe notice of trivial mistakes and accidental slips: this would discourage them. Neither connive at great and dangerous faults; this would tend to harden them.

Solomon says, "The rod and reproof give wisdom." Hasty reproofs and possionate corrections should be avoided. These bring government into contempt. But then, to avoid rigor, you must not wholly let go the reins of government. A child left to himself, brings himself to ruin and his parents to shame. "David displeased not his son Adonijah, at any time, saying, why hast thou done so?" But the good king had cause to repent of his indulgence, when he saw this son attempt to usurp the kingdom. Small faults, indeed, had better be overlooked entirely, than reproved and punished with sharpness and severity. But where a fault is great in itself, often repeated, or obstinately persisted in, there lenity and connivance become criminal.

Eli, the priest and judge of Israel, used a very unbecoming moderation, when he thus rebuked the scandalous behaviour of his sons: "Why do ye such things? I hear of your evil dealing by all the people: nay, my sons, for it is no good report that I hear of you; you make the Lord's people to transgress." God therefore declares, "I will judge the house of Eli forever for the iniquity of which he knoweth, because his sons made themselves vile and he restrained them not."

Let your discipline be cool and dispassionate, that it may appear to proceed from tender concern, not from wrath and revenge.

Frequent threatenings you must forbear. These weaken authority far more than they deter from iniquity.

Choose the fittest season of addressing your children. The Lord's day, an awakening providence, a family affliction, and the deaths of young persons, may be improved to give weight to your counsels.

EARLY REPUTATION.

It is an old proverb, that he who aims at the sun to be sure, will not reach it, but his arrow will fly higher than if he aimed at an object on a level with himself. Just so in the formation of character. Set your standard high, and though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence. Young men are not, in general, conscious of what they are capable of doing. They do not task their faculties, nor improve their powers, nor attempt as they ought, to rise to superior excellence. They have no high, commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are feeble; they are not waked up to any thing great or distinguished; and therefore, fail to acquire a character of decided worth.

Intercourse with persons of decided virtue and excellence, is of great importance in the formation of a good character. The power of example, is proverbial. We are creatures of imitation, and by a necessary influence, our temper and habits are very much formed on the model of those with whom we familiarly associate. In this view, nothing is of more importance to young men than the choice of their companions. If they select for their associates the intelligent, the virtuous, and the enterprising, great and most happy will be the effects on their own character and habits. With these living, breathing patterns of excellence before them, they can hardly fail to feel a disgust at every thing that is low, unworthy, and vicious, and he is inspired with a desire to advance in whatever is praiseworthy and good. It is needless to add, the opposite of all this is the certain consequence of intimacy with persons of bad habits, and profligate lives.

Young men are, in general, but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and respectable, it elevates them in the public estimation, as it is an evidence that they respect others. On the contrary, intimacy with persons of bad character, alwaws sinks a young man in the eye of the public. While he, perhaps, in intercourse with such persons, thinks but little of the consequences, others are making their remarks; they learn what his taste is; what sort of company he prefers; and predict, on no doubtful ground, what will be the issue to his own principles and character. There are young men, and those too, who have no mean opinion of themselves, to be intimate with whom would be as much as one's reputation is worth.

ON THE LOVELINESS OF WOMEN.

It is not the smiles of a pretty face, nor the tint of thy complexion, nor the beauty and symetry of thy person, nor yet the costly robes and decorations that compose thy artificial beauty—No! Nor that enchanting glance which thou dartest with such lustre on the man thou deignest worthy of thy affection.—It is thy pleasing deportment—thy chaste conversation, thy sensibility, and the purity of thy thoughts—thy affable disposition—sympathizing with those in adversity—comforting the afflicted—relieving the distressed—and, above all, that humility of soul, that unfeigned and perfect regard of the precepts of christianity. These virtues constitute thy *Loveliness*. Adorned with but those of nature and simplicity, they will shine like the refulgent sun, and display to man that the lovelines of thy person is not to be found in the tinsel ornaments of the body, but in the reflection of the rectitude and serenity of a well-spent life, that soars above the transient vanities of this world. And when thy days are ended here upon earth, thy happy spirit shall waft itself to the regions of eternal bliss.

Beauty, like nature's fairest flowers, blooms to be gazed at and admired by the passing multitude. The beautiful woman, seldom, if ever, finds happiness either in the company of flatterers or untalented admirers. The one robs her of her natural gifts—making her forget the feelings of humanity, esteem, and sincere love—to build her future hope and happiness on the bloom of her cheek; the other makes her ridiculous by overrating her acquirements, because she is a beautiful woman. The man of talents spurns the idea of stratagem, to obtain the affections of the woman he may love—he will not sacrifice his feelings or his good sense to the degrading resort of hypocrisy—But will at once avow his love, with all the ardour of his noble mind, without shading his confessions with the colours of affection.

How can you think yourselves the wiser for pleasing fools.

DR. FINLEY AND A DRUNKARD.

That remarkable man, the late Dr. Finley, President of Princeton College, had once in his congregation, perhaps in his church, a man over whom the same appetite had got the dominion. But when the pastor discovered the fact he applied himself most anxiously to the reformation of the wanderer. His commanding eloquence in the pulpit, was seconded by the most earnest and impressive appeals, in private. Every thing was united in Dr. Finley, to show the utmost effect of talent and piety; the power of his personal presence; his watchful care and tender solicitude; and, when he preached on the end of the drunkard, the thunder of eloquence. The effect was irresistible, and the parishioner abstained from liquor many years; my impression is, that it was twenty years. At length Dr. Finley was taken sick, and the unhappy man, in his turn, showed a corresponding anxiety for his minister's health. He often sent to inquire how the president was; and as the accounts became more unfavorable, his anxiety became distressing. At length the answer came that Dr. Finley was dead. 'Then,' said he, 'I am a lost man.' He returned to his house, resumed his cups, and soon drank himself to death.—*S. M. Hopkin's Address.*

ALL ALIKE—And yet there are opposers among us! men of wealth and respectability, who encourage the use of spirituous liquors, and throw their influence into the scale of intemperance. There is, after all, a numerous class of what are called temperate, moderate drinkers, who love rum, and must have it. They do more hurt than the drunkard. They have influence. He has none. They try to make rum-drinking respectable; he cannot.

But they are all alike, the drunkard and the drinker. They are but different species of the same genus. Temperate, moderate drinkers; temperate, moderate slave-dealers; temperate, moderate gamblers; temperate, moderate sinners, all alike. It is the drinking which is wrong. Drunkenness is but a higher degree of the same crime. These temperate, moderate drinkers are trainig themselves and their chil to the higher order of drunkards. They are learning the trade, they are serving the apprenticeship, and they uphold and encourage the drunkard.

[*Kittredge.*

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Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

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